

THE [3.]
Quakers Cruelty,
Deceit & Wickedness,

Presented to the
KING and PARLIAMENT
By *Thomas Boyce.*

With a Copy of the PAPER the *QUAKERS*
put forth against me. Also my Neighbours Te-
stimony, and Sir *Richard Ingoldesby's* Certificate
concerning me.

The Bees may gather Honey out of a seeming Weed.



London, Printed in the year, 1675.

Quakers Cruelty

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To the King's Excellent Majesty.

Most Noble Worthy,

BE pleased to hear the Complaint of a poor man, whose name is *Thomas Boyce*, dwelling at *Horsly-Down* in *Southwark*, having complained to some of your Majesties Justices of the Peace concerning some wrong which I have received by some of the People called *Quakers*. Whereupon some of the Chiefest of them have, as I understand, secretly signified to the Justices, as well as to others; That I am infected with the distemper of Madneſs and Distraction, but have left out the cause; and by reason thereof have stopped, as much as in them lieth, the very current and stream of Justice. Now forasmuch as they have told the Distemper, be pleased to give me the liberty to tell your Majesty something of the Cause. For it is possible that it may be an infectious Distemper, and if I should conceal it, I may couceal Treason unawares. I having heretofore exposed my self to the displeasure of my former Acquaintance and Relations to be a *Quaker*, and was one of them above ten years, then believing their ways to be the best, during which time I was true to what I profest. But finding some of the Heads, as well as others of them, contrary to their Principles, I was willing to tell them of their Error: who fell upon me by way of threatning, with great and terrible words; which caused a trouble upon my mind: and about *June* last was twelvemonth I was taken in a strange manner, to the amazement of them that saw me, it being amongst several hundreds of the people called *Quakers*: Whereupon some of them cryed out, *Deceit*, and it was said that I was made a

publick sign for my wickedness. After which time my speech was taken from me, and I continued speechless 33 weeks together ; only some few words I might speak for a week or two, which they that were with me, could not tell what I meant ; and for five weeks together I could eat no food at all, only drank Water ; neither was it perceived that I had any sleep during that time ; neither do I know all the 33 weeks I was at all sick. The cause of which I humbly conceive is your Majesties concern to inquire into. Wherefore I am willing to lay this before you, and it is without the advice of any, to signifye my duty towards God, my obedience to your Majesty, and my love to my Neighbour : which duty is faithfulness that the Lord requireth. He that is not faithful to his God, cannot be faithful to his King, nor true to his Neighbour. And if I should prove some of the Heads of the *Quakers* to be guilty of Unfaithfulness in the matter aforesaid, then I hope your Majesty will not blame me.

Now as concerning my own Distemper, it is *Poverty*, which they have brought upon me, by taking away my good name, who before did help relieve them, but now I am not able to help my self. Concerning which distemper one *William Pen*, *George Whitehead*, and *Thomas Rudyard* did promise upon Condition to cure, which Condition I am not willing to perform : but if I do, I believe I should be an undone man for ever. And therefore I had rather be as I am, than betray my trust. Now I do beseech your Majesty would be pleased to grant, That those persons called *Quakers*, or such of them as are chiefly concern'd either in violating your Laws by Threatning, or otherwise broak the Commands of God, (whose Minister I am satisfied you are) and have or shall pretend in the Name and Authority of Him who is God and Lord over all the whole World, contrary to your knowledg, privy or consent, take upon them to give Judgment in any cause, matter or thing whatsoever, may
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come before such as your Majesty shall think fit and allow of to answer the same, and I with them may be face to face, and be permitted to declare my knowledg without any interruption; and what Evidence concerning the same, may be brought also: and then your Majesty may know whether these high-talking *Quakers* are in the Error or not; and then you may have an understanding who is the Seer, and who is the Blind, and so it may be known who is most mad, my Accusers the Rich, called *Quakers*, or the Poor man by name, and your Majesties poor Subject;

Thomas Boyce.

The Copy of the abovesaid was delivered
by me into the King's own hand the
25th of April 1675.

To the Honorable,

The Lords and Commons assembled in Parliament.

IN Obedience to his Majesty, I did signifie to him my Duty towards God, whose Minister I am satisfied he is; a Title indeed worthy of double honour: I mean no other God than he who is **GOD AND LORD OVER ALL THE WHOLE WORLD.** The reason why I use such expressions is, because there is a people called *Quakers*, some of the heads of them have got an Imaginary God in their own Comprehension, which goeth about to dethrone him the true God, before mentioned, if it were possible so to do; and thereby may deceive the whole World. Now I am both willing to signify my Love to my Neighbours, and lay it before you who are chiefly concerned therein in their behalfe; which Love, as aforesaid, is the Command of God. **NOBLE WORTHIES**, be pleased to hear and take notice of the words of a poor Man. I speak not in flattery, nor by way of insinuation, but the plain and naked truth of my heart; I have been under great Affliction for some years past, and not freed yet; the reason whereof is best known to the Lord: by which Affliction I have gained some understanding of his ways that I was ignorant of before, which understanding I would not willingly lose, neither would

I hide any thing from you which I apprehend is my Duty to make known. These people, called *Quakers*, who pretend themselves to be the *SEERS*, and all others that are out of their form and manner of dress, to be *Blind*; I would willingly prove them liars out of their own mouths, who tell people, *they must be perfect, as God is perfect*; which State of Perfection, (say they) must be witnessed, before they go out of this World. And all that preach against this Doctrine of *Perfection* (they say) are the Devils Ministers. Now be pleased to inquire whether or not these men, or any of them which preach this Lesson to others, have such Perfection, and whose Ministers they are; for say they, *the Tree is known by its Fruit*. Now such as are esteemed the best of these (called *Quakers*) some particular of them have threatned to vex me, and called me *Knave, Traitor, and Judas*, and would have had me turned headlong down Stairs: and at another time some of them took me by the Leggs and dragged me down Stairs with my head on the ground, and had me towards the Street where some rude Boys were, then set me upon my Leggs: and I being scarce able to stand by reason of their abuses; to excuse themselves, they gave out I was drunk, and sent for a Countstable to fetch me away, and would not give me a little water to wash off the Blood which they had drawn from me. So if these be the practices of those called the best, then will I leave it to your Honours to Judge what the worst of these (called *Quakers*) are. Some of them have presented a Paper to the King and Parliament in the behalf of the people of God (as they call themselves): it is said, in the said Paper, they cannot take an Oath for Conscience sake, as they pretend, nor Swear at all in any case. One of their Preachers, viz. *Solomon Eccles*, said, *Our Yea and Nay is more then Swearing in a Court of Judicature*: and if so, be pleased to inquire why they do not take one anothers *Yea* and *Nay*, without subscribing to their form, and acknowledging them to be the people of God, and that which they declare to be the truth and no other, their form is this, *I A. B. do declare in the truth of my heart, in the fear of God, and before these* (meaning the heads of the *Quakers*) *his Faithful Witnesses, or otherwise, in the presence of God, or him that knoweth all things*: and without such or such like declaration they will not permit any one to marry (as they call it) amongst them, nor in some case will not lend Money without such a subscription. Now I will leave it to your consideration whether this their Form be not an absolute *OATH*. I speak not this out of envy or prejudice to any, but only to discharge my own conscience; for I do believe these People (what ever they may pretend)

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set as little by the Law as they do by the Gospel, or Gospel-order; yet now they can cry up the Scriptures in words the most of all people, and can make use of the Law upon occasion; for they told me (by their mouth *George Whitehead*) they would answer the Law, but have not yet answered me therein: he pretended in the *Name of God* to cut me down, and told me a few days before that a man ought to be heard before Judgment or Condemnation passed upon him in any Case whatever; and the said *George Whitehead* said, he must be true to his principles therein: yet nevertheless he would have me cut down without my being heard. So that he hath not only proved himself a Lyar, but also a Blasphemer, if he cannot prove his *Authority* for so doing from God. Also he pleased to take notice of *John Boulton*, one of the called *Faithful Witness* before mentioned, who pretends to be a *Seer*, and the mouth of the eternal God, for that he the said *John Boulton* did cause to be brought before him (and some others who pretended themselves to be Judges) a Woman and her Son, being of their own Society, and accused them of lying together and being unclean; what proof they had for their uncleanness I know not; nevertheless *John Boulton*, did pass Judgment that they were unclean, and one of his Brethren *Thomas Padley* said, *If the World should know of it, they would be both hanged.* I understanding thereof went to the said *John Boulton* to desire him to hear what I could say in the matter, being fully satisfied that he had given wrong Judgment, but instead of regarding me therein, he the said *John Boulton* Judged me *unclean* also: Afterwards the *Quakers* preferred a Lais to this Young-Man (who was so judged unclean) and joyned them together as Man and Wife, according to their form above expressed. As to the particular of marrying, she proving her self not like a Wife; I acquainted some of the heads of the *Quakers* therewith, one of them, *viz. Walter Miers*, who was chiefly concerned in the putting them together, did acknowledg he had known her long to be a wild Lais; and one *Thomas Biddle*, said she was of a bewitching Spirit, and a depth of deceit, and that she had deceived a Servant of his (which Servant (he said) cried out she had undone him, and soon after he died); and further T. B. said, he feared she would prove a Whore; so they were willing to let her have a Husband, fearing lest she should bring a dishonour upon the Truth, as they call'd it. Upon occasion afterwards, being urged thereto by the said *Walter Miers* and the said *Thomas Biddle* and some others, I said she was not his Wife (meaning no otherwise than that she was not a good Wife, as I did then and there express my self;) notwithstanding the *Quakers* seemed

to make a wilful mistake of those my words, as if thereby I would have had them parted, which the Lord can witness for me I had no such thought. All which I leave to your Honours to judge of, and by *this* and the *two Mouths*, to wit, *George Whitehead* and *John Boulton*, you may understand what I mean by their *Imaginary God*, and the *Seer*, and the *Blind* before mentioned. And you may also understand that the *Quakers* have put forth a Paper against me, which I desire may be called in, for they can prove nothing true of what they have therein asserted against me. It is granted, after I had been at their private-houses and their private-meetings, I did go to their publique Assemblies, whereby they pretended I disturbed them: the reason of my going was to know what was the deceit and wickedness they had accused me of, and wherein I was unclean. But instead of giving me Satisfaction therein, some of the *Quakers* there met, laid violent hands upon me to force me out of their Meeting, some taking me by the Throat, others thrusting their Elbows on my breast, and some thrusting me upon my Belly even ready to take away my Breath, so that I could have no Right done me, neither in private nor in publick. After a year and half's Suffering in this nature, I went to *William Penn* to aske him what was the reason why he concerned himself to tell the People in a Publick Auditory as he had several times done, bidding them *heed not what I said, for I was distracted*: but left out the Cause. He told me he did not know the Cause, and after he had by me understood the cause, did grant I had wrong, whereupon he set a time apart on purpose to do me Right, and did come to me, and desired me to conceal the wrong: I received from Friends (meaning the *Quakers*) and let all die, because, said he, if the World should know thereof, our enemies may take advantage against us, naming one *Hicks*, who he feared most, as I suppose: which I should willingly have done, and imbraced his and *George Whitehead's* reward (which was that they would take Care that I should be provided for) if it had not been for wronging of my own Conscience. But if I had so done, *Tho. Padleys* words would have proved true, and I should have been as he said of me, *viz.* a *Knave*, a *Traitor*, and a *Judas*: and that might have vexed me for ever, and for ever. But I not answering *William Penn's* desire therein, the *Quakers* dealings to me have been worse then before, which may appear, if permitted by your Honors to have a hearing thereof, in the behalf of him, who is not only his Majesties poor Subject, but his and your Honors faithful Servant to the utmost of my Power to serve my Generation till Death,

Thomas Boyce.

*This following is the Copy of the Paper the Quakers put forth
against me, and dispersed several of them to the Worlds
People, as they call them.*

VHereas *Thomas Boyce*, by Trade a Taylor, dwelling
in *Horsy-Down-street*, hath for some time past
come to the Meetings and Assemblies of the People of God
called *Quakers*, whereby his resorting to the said Peoples
Meetings hath given occasion to some to judg and believe
that he is in Fellowship and Unity with them.

But for the Information of all people by whom he may
be so thought and judged, We the People aforesaid having
had a good sence and discerning of the Conversation and
Spirit whereby he is guided, that it is not according to the
Spirit of Truth and Righteousness, but rather of an unset-
tled envious Ranting Spirit, Do therefore give forth this our
Testimony, that we have not, nor never had Unity with that
Spirit by which he is led and acted; but do now, and ever
shall declare, That we have no more Fellowship with him
and such as he is, than Light hath with Darknes, or Truth
with Error, unless true and unfeigned Repentance be wit-
nessed; which is our desire he may be found in, before he
goes hence, and be no more seen.

Given forth by the People called *Quakers*, at their Meet-
ing at *Horsie-Down*, the fifth day of the sixth month,
called *August*, 1674.

Some of my Neighbours being sensible the Quakers had abused and wronged me, gave forth this following Certificate concerning me.

THese are to certifie all whom it may concern, that *Thomas Boyce* is an Inhabitant of the Parish of *St. Olave* in *Southwark* in the County of *Surry*, and by Trade a Taylor, living on the place known by the name of *Horsly-Down*, near the Alley called by the name of *Prichetts-Alley*, above the term of ten years. Concerning which foresaid *Thomas Boyce*, we whose names are here under-written do testifie, That he is both an honest Man, and a peaceable Liver in the place where he dwells, and alwayes, when able, was a laborious man in his Calling, taking care to maintain his Family decently, according to the best of our observations; and makes conscience of what he does and sayes, so far as we know. Further, we the said under-written Witnesses, do testifie that the said *Thomas Boyce* was lately under the afflicting hand of God in a strange manner, being taken dumb, and could not speak; and so continued in a weak distracted condition for some months, and all that while uncapable of working; whom now the Lord hath been graciously pleased to restore again; to him alone be the glory. And all this we testifie by knowledg of the truth hereof upon our words, as we are honest men. In witness whereof we have hereunto subscribed our names
July 1. 1674.

Luke Talbut,
Bartholomew Colling-
wood,
John Stacy,
John Johnson,
Joseph Mewse,
Francis Aldwin,

John Bembridge,
Samuel Wier,
William Richardson,
Richard Tudor,
Leonard Hoare,
William Wickins,
George Hamton.

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Here follows Sir Richard Ingoldesby's Certificate.

THese are to certifie all whom it may concern, that the bearer hereof *Thomas Boyce* was heretofore a Servant to my Father *Sir Richard Ingoldesby*, Knight, so long as my said Father lived, and afterwards to my Mother, in all about twelve or fourteen years : all which time he was honest and faithful, so far as I know or believe, in the Trust reposed in him ; which Trust was very great. In Testimony whereof I have hereunto set my hand this 26th of *Aprill 1675.*

Ri. Ingoldesby.

What hath been done by me in publishing these things, I was constrained thereto without the advice or counsel of any : for none can give me a better understanding in this my concern than I have in myself. The chiefest of all the *Quakers*, viz. *George Fox*, was with me twice in my Affliction, who said both then and since, he did believe I would have spoke to him if I could ; and though he had formerly declared *he had power to bind and to loose whom he pleased*, yet could not, or at least did not unloose my tongue, or help me out of my Affliction. Others of their Ministers said, I might have spoke if I would, (in the said time of my being speechless) which was not only an absolute untruth, but also a contradiction to *George Fox* aforesaid. And since my speech was restored me, I complained to some of the Magistrates of the wrong and Injury I had received from some of the said people: whereupon *Tho-*

was Rudyard told one of the said Magistrates, that he believed that I was a Dissembler, and pretended my self to be Madd and Dumb, and might have spoke if I would, and told me since that the Magistrate believed what he said ; and *William Meade* also informed them, that I was a distracted man, and also produced a Letter from one of the said Magistrates to the other, which *James Parkes* (one of their Ministers) told me he saw, which I apprehend was the cause of my then proceedings being stopt. Time would fail to relate what I have undergone concerning the things herein contained, and I am satisfied, whatever these people may pretend against me to cover themselves, they know they have done me much wrong, and that by these their dealings they have given occasion to other sorts of people (as well as their own) to believe that I am not only a distracted man, but likewise guilty of great wickedness : by which false suggestions they have shut up the hearts of most against me, and thereby endeavoured, and do still what in them lyes, to hinder me from having any Food to eat, or Clothes to put on, or to provide for my Family: and one of them lately pronounced the curse of God upon me, my Wife and Children, as others of them had done to me before. However I have been made able to bear it all, neither have I fainted yet, and doubt not but a time will come when it will be known to all people *What*, and for *What*, and *whose* wickedness I was made a sign of : which is already known to the Judg of all the whole World, who is the *Right Honorable* and ever *Renowned Worthy*, worthy of all praise for ever.

By me T. B.

How I became Dumb, or how my Tongue became to be bound, that is the Question : but how it was unloosed is without Question, for I am satisfied it was the Lords doing alone. *Shall not the Jdg of all the Earth do Right ?*

THE END.

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